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Nubians who inhabit the goat zone, "lying between the Nile and the Red Sea and extending from Assuan near the first cataract to Khartum," and ending with the Bantus of the Southern cattle zone, which zone "before the white man's appearance included all of South Africa except the Kalahari desert." After a brief description of the physical characteristics of each region a statement about the economic life of the various tribes, about the family life, political, religious, "ceremonial," aesthetic, and "psychological" life of the same is given.

In Volume II the author frankly confesses his failure in the first volume to interpret correctly the primitive characteristics as compared with those of civilized races and points out a reason for the mistake. Yet in several instances in this volume he takes ground which seems hardly more tenable than some of his former views. For instance, he bases a conclusion as to the psychological superiority of Europeans on the theory of differences in brain weight—a correlation not yet proven, to say the least. Again, his view of the negro's possession of a greater gregarious instinct than European races is hardly borne out by many of the facts given in his own discussion. Further his conclusion that by archaeological and anthropological evidence "the African negro seems to be a survival of the first human inhabitants of the earth" needs only to be quoted to show its questionable quality.

The absence of any maps further reduces the value of the book. The bibliography, including some general works on sociology and anthropology, comprises a "list of the principal books referred to in the text," about one hundred twenty-nine titles.

GEORGE EDMUND HAYNES.

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EMERY, LUCILIUS A. *Concerning Justice*. Pp. 170. Price, \$1.35. New Haven: Yale University Press, 1914.

This essay attempts to state the philosophy of the reactionaries of the day, by which it is hoped to establish that there is no need for any change in our constitutional or judicial systems. It is of peculiar interest to note that this philosophy is essentially the *laissez-faire* policy of the American Revolution, and is indeed but a slight step removed from philosophic anarchy.

"Justice," decides the author, "is the equilibrium between the full freedom of the individual and the restrictions thereon necessary for the safety of society." It is based essentially on the old conception of "the economic man" and leaves out of the account various virtues—pity, sympathy, philanthropy, generosity and the like. Though these make social life more agreeable and contribute much to the sum of human happiness, they are not essential to the existence of the race of society, says the author.

The author frankly admits that the justice which he defines is not the justice of the golden rule, "that we should do to others as we would have them do to us," but is the justice of Confucianism "that we should *not* do to others what we would *not* have them do to us. The golden rule is a precept of philanthropy, of charity, not of justice."

The spirit and argument of the volume is strangely out of accord with a twentieth century conception of society. Society is possible only because the individual is unrestrained save only when the safety of society so demands and is not a

sentient organism that can move constructively and positively toward real justice—industrial, religious, political. The basis of all such arguments by the author is that society must not arouse the resentment of individuals. Nowhere is there acceptance of an obligation to serve others or of a responsibility individual or social for current economic and industrial conditions. The philosophy of the pessimist is restated in such language as the following: "It is not society, however ill-organized, that has caused, or today causes, poverty. That is the primitive condition of the human race."

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FAGUET, ÉMILE. (Translation by Emily James Putnam.) *The Dread of Responsibility*. Pp. xv, 221. Price, \$1.25. New York: G. P. Putnam's Sons, 1914.

This work is a suggestive interpretation of French character and its social causes and results. The dread of responsibility is held to be the fundamental characteristic of the French people. "They want to be irresponsible. They form their ideas of law in accordance with this design; they organize and practice their professions to this end; they have a family life governed by this thought; they have a social life controlled by this principle" (Preface).

By a detailed description of the French legal system the author attempts to show the irresponsibility of the judges, the irresponsibility of the jury, and the irresponsibility of the criminal. These irresponsibilities enervate justice and make France "a country where the most complete security . . . is that of criminal" (p. 102). In family life the dread of responsibility limits the numbers of children and withholds from them vital knowledge in their adolescent years. In professional life the French strive to enter the service of the state where risk and responsibility are at a minimum. Political customs and the constitution divide responsibility, subdivide it, disperse it, scatter it until it cannot be located anywhere. Such are the results of the dread of responsibility in French life, legal, social, professional, and political.

The reason for the existence of this irresponsibility in political life is the democratic government of France, a government tending toward an absolute democracy—the first principle of which is "absolute equality and next that responsibility be lodged nowhere" (p. 180). The remedy for this situation is a government by an aristocracy, under democratic forms—an aristocracy with social capacity and social responsibility, having a responsive and coöperative appreciation by the people.

It is interesting to note the similarity between the author's account of the political problems of the French and their remedies and our own American problems and remedies under different conditions. The failure of criminal law under the French inquisitorial system is as striking as the failure of our own. The scattered political responsibility described by the author is a vexing problem in American political life, as well as the French. The author holds that the solution in France is government by an aristocracy under democratic forms. American government is exhibiting a tendency to return to concentrated responsibility.